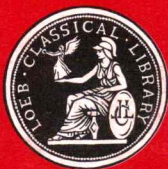


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QUINTILIAN
THE ORATOR'S EDUCATION
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Edited and Translated by
DONALD A. RUSSELL

QUINTILIAN

THE ORATOR'S
EDUCATION

江苏工业学院图书馆

BOOKS

EDITED AND TRANSLATED BY

DONALD A. RUSSELL

藏书章



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INSTITUTIO ORATORIA
THE ORATOR'S EDUCATION

ABBREVIATIONS

A general Bibliography is in Volume One. Abbreviations used for journals are generally those given in the Oxford Classical Dictionary.

- Anon. Seg. Anonymus Seguierianus, ed. M. Dilts and G. A. Kennedy, in *Two Rhetorical Treatises from the Roman Empire*. Leiden, 1997.
- ANRW *Aufstieg und Niedergang der römischen Welt*, ed. W. Haase and H. Temporini. Berlin, 1974—.
- AP G. A. Kennedy, *The Art of Persuasion in Greece*. London, 1963.
- ARRW G. A. Kennedy, *Art of Rhetoric in the Roman World*. Princeton, 1972.
- AS *Artium Scriptores*, ed. L. Radermacher. Vienna, 1951.
- CA D. A. Russell, *Criticism in Antiquity*. London, 1981 (ed. 2, 1995).
- CHLC *The Cambridge History of Literary Criticism*, vol. 1, *Classical Criticism*, ed. G. A. Kennedy. Cambridge, 1989.
- CRHP *Handbook of Classical Rhetoric in the Hellenistic Period 330 BC–AD 400*, ed. S. E. Porter. Leiden, 1997.
- F Gr Hist F. Jacoby, *Fragmente der griechischen Historiker*.

ABBREVIATIONS AND SIGLA

FOR	H. Meyer, <i>Oratorum Romanorum Fragmenta</i> , ed. 2. 1842.
FPL	<i>Fragmenta Poetarum Latinorum</i> , ed. W. Morel. Leipzig, 1927 (1963).
GD	D. A. Russell, <i>Greek Declamation</i> . Cambridge, 1983.
GL	<i>Grammatici Latini</i> , ed. H. Keil, 7 vols. Leipzig, 1855–1880.
HRR	<i>Historicorum Romanorum Reliquiae</i> , ed. H. Peter. Leipzig, 1906.
Lampe	G. W. H. Lampe, <i>A Patristic Greek Lexicon</i> . Oxford, 1961.
Lausberg	H. Lausberg, <i>Handbook of Literary Rhetoric</i> , ed. and trans. D. E. Orton and R. Dean Anderson. Leiden, 1998.
LCL	Loeb Classical Library.
L-H-S	Leumann–Hofmann–Szantyr, <i>Lateinische Grammatik (Handbuch der Altertumswissenschaft 2.2.2)</i> . Munich, 1965.
OCD ³	<i>Oxford Classical Dictionary</i> , ed. 3, edd. S. Hornblower and A. Spawforth. Oxford, 1996.
OLD	<i>Oxford Latin Dictionary</i> , ed. P. G. W. Glare. Oxford, 1968–1982.
ORF	<i>Oratorum Romanorum Fragmenta liberae rei publicae</i> , ed. H. Malcovati. Ed. 2, Turin, 1955.
PMG	<i>Poetae Melici Graeci</i> , ed. D. L. Page, Oxford, 1962.
QHAR	<i>Quintiliano: historia y actualidad de la retórica</i> , edd. T. Abaladejo, E. del Río, J. A. Caballero. Calahorra, 1998.

ABBREVIATIONS AND SIGLA

RAC	<i>Reallexikon für Antike und Christentum</i> . Stuttgart, 1941-.
RD	S. F. Bonner, <i>Roman Declamation</i> . Liverpool, 1949.
RE	G. Wissowa, etc., <i>Paulys Realenzyklopädie der klassischen Altertumswissenschaft</i> , 1893-1980.
RLM	<i>Rhetores Latini Minores</i> , ed. C. Halm. Leipzig, 1863.
ROL	<i>Remains of Old Latin</i> , ed. E. H. Warmington, 4 vols. LCL, 1935-1940.
RP	R. Syme, <i>Roman Papers</i> , 7 vols. Oxford, 1979-1988.
Spengel	<i>Rhetores Graeci</i> , ed. L. Spengel, 3 vols. Leipzig, 1853-1856.
Spengel-Hammer	<i>Rhetores Graeci</i> 1.2, ed. L. Spengel and C. Hammer. Leipzig, 1894.
SVE	<i>Stoicorum Veterum Fragmenta</i> , ed. H. von Arnim, 1905 (reprint Stuttgart, 1964).
VPH	[Plutarch] <i>De vita et poesi Homeri</i> , ed. J. F. Kindstrand, 1990. Commentary: M. Hillgruber, 1994-1999.
Walz	<i>Rhetores Graeci</i> , ed. C. Walz, 1832-1836 (reprint Osnabruck, 1968).

SIGLA

A	Ambrosianus E 153 sup.
a	Its contemporary corrections
B	Bernensis 351
Bg	The older part of Bambergensis M.4.14

ABBREVIATIONS AND SIGLA

<i>b</i>	Its corrections
<i>G</i>	The later part of Bambergensis M.4.14
<i>N</i>	Parisinus lat. 18527
<i>J</i>	Cantabrigiensis Ioannensis 91
<i>E</i>	Parisinus lat. 14146 (Breviarium of Stephen of Rouen)
<i>D</i>	Parisinus lat. 7719
<i>K</i>	Parisinus lat. 7720 (corrected by Petrarch)
<i>H</i>	Harleianus 2664
<i>T</i>	Turicensis 288 (corrected (= <i>t</i>) by Ekkehard IV of St. Gall, c. 1050)
<i>X</i>	Parisinus lat. 7696
<i>Y</i>	Parisinus lat. 7231
<i>recc.</i>	One or more of the later MSS listed in Winterbottom (1970), v–vii
<i>edd.</i>	One or more of the editions listed under (a) in the Bibliography, in Volume I.
Regius	R. Regius, in ed. Ven. 1493, or in <i>Ducenta problemata in totidem Institutionis Oratoriae Quintiliani depravationes</i> (1492)
D.A.R.	Suggestions by the present editor
M.W.	Suggestions made in discussion with the editor by M. Winterbottom. See also <i>More Problems in Quintilian</i> , <i>BICS</i> 44 (2000) 167–177

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BOOK ELEVEN

INTRODUCTION

This book consists of three separate monographs. The first formally concludes the section on *elocutio*, by dealing with the difficult (and almost untranslatable) concept of *decorum* (τὸ πρέπον); the second and third cover the remaining two of the five parts (or "canons") of Rhetoric, namely Memory and Delivery. Τὸ πρέπον (11.1) was discussed by Aristotle (*Rhetoric* 3. 1404b4, 1408a10) as a proportionality of language to subject. In this sense, the term, though strictly a desirable quality of *diction* (in Theophrastus, one of the four "virtues"), does, as C. O. Brink (*Horace on Poetry: Prolegomena to the Literary Epistles*, Cambridge 1963, 229ff.) observes, bring content and expression together (see 11.1.7, where Quintilian recognizes the link with Invention). The concept obviously has an ethical dimension, hardly separable from its aesthetic or rhetorical side; appropriateness to context involves appropriateness to speaker. The best general ancient discussions of this complex idea are Cicero's: not only *De oratore* 1.144, 3.37, 3.210-212 and *Orator* 70, 82, but also *De finibus* 3.14ff., and especially *De officiis* 1.93-99 (with A. R. Dyck ad loc.). M. Pohlenz' discussion (*Nachrichten der Gesellschaft der Wissenschaften zu Göttingen* 1933, 53-92 = *Kleine Schriften* 1. 100-139) remains valuable. Quintilian's account, in keeping with the moral tendencies of his teaching

INTRODUCTION

and his ideal of the orator as *vir bonus* and not simply a technician, is extraordinarily full, and strongly oriented towards practical needs. He begins (11.1.1–5) by discussing Cicero's treatment in his oratorical works. Next (6–7) he briefly shows that the different parts of a speech have different requirements of "aptness." There follows (8–15) a passage in which, while admitting that "that which is becoming" (*quod decet*) and "that which is expedient" (*quod expedit*) may be different, Quintilian argues that they usually coincide, and that anyway the honourable course is always "becoming," whatever concessions may be made to particular circumstances. In 15–28 he discusses the problem of how to praise oneself, an area in which Cicero has been seen to be at fault; we have a good discussion of this, which complements Quintilian, in Plutarch, *Moralia* 539A–547F: see also Quintilian's pupil Pliny, *Epist.* 1.8. Propriety in delivery (29–30) claims attention next; then propriety in the sense of appropriateness to the person (a) of the speaker (31–41), (b) of the client, the judge, and others present (42). Appropriateness to circumstances is a separate head (43–56), and we have a short account (57–59) of the requirement of appropriateness to opponents. But a third of the whole chapter (60–93) is devoted to difficult cases of various kinds, with (as usual) abundant examples from Cicero.

11.2, Quintilian's treatise on memory, is to be compared with *Ad Herennium* 3.28–40, Cicero, *De oratore* 2.350–360, Cassius Longinus, *Ars rhetorica* 197–206 Spengel–Hammer; Fortunatianus (*RLM* 128–130 Halm) summarizes Quintilian. Memory training goes back to early times: a text usually dated c. 400 BC (*Dissoi Logoi*) recommends tricks like thinking of "gold" (*chrysos*) and "a

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horse" (*hippos*) if you want to remember the name Chryseippus. Quintilian is clearly sceptical about the value of *memoria technica*, with its elaborate system of visual images, in comparison with practice and development of the natural memory; but he devotes a good deal of space to it all the same (17–26), before proceeding (27–50) to more practical considerations. He is also a valuable source for the history of the "art" (11–16). See in general Yates (1966) and H. Blum (1969). Lausberg §§ 1083–1090 gives a brief account.

In 11.3, Quintilian turns to delivery. Aristotle (*Rhetoric* 3. 1404a13) observes that this is a matter of nature rather than of art, though Thrasymachus had written about it in discussing emotion. Theophrastus, Aristotle's successor, did write on the subject (frs. 712–713 Fortenbaugh), and so did Demetrius of Phalerum (frs. 162–169 Wehrli). Cicero treats it in *De oratore* 3.213–227 and *Orator* 55–60. There is a short Greek account in Cassius Longinus (*Ars rhetorica* 194–197 Spengel–Hammer), who stresses the deceptive power of *hypokrisis* (the Greek term for *actio*), the need to observe real emotions, and what can be learned from actors. There is a detailed commentary on part of our chapter in U. Maier-Eichhorn (1989), with interesting illustrations of the hand gestures. Some good illustrations, and also information about the acting gestures represented in medieval manuscripts of Terence, which somewhat resemble those described by Quintilian, may be found in G. S. Andrete, *Gestures and Acclamations in Ancient Rome* (Baltimore and London, 1999), esp. 34–73. See also E. Fantham in *Phoenix* 36 (1982) 243–263, and, in general, J. Bremmer and H. Roodenburg (1991), esp. ch. 2 (by F. Graf). An older (still classic) survey is in Sittl (1890).

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Quintilian's account is much the fullest we have from classical times (Fortunatianus, 130–134 Halm, is much briefer and mainly follows Quintilian) and was naturally very influential in Renaissance theory and practice (see General Introduction in Vol. I).

The chapter is very long, but very orderly in its construction:

- 1–13 Introduction: importance of the subject, relative value of nature and art.
- 14 Division of the subject: voice (15–65), gesture (65–136).
- 15–16 Nature of the voice.
- 17–29 Its use and training.
- 30 Delivery (like *elocutio*) must be correct, lucid, ornate, and appropriate.
- 31–32 Correctness.
- 33–39 Lucidity.
- 40–60 *Ornatus*.
- 61–65 Appropriateness.
- 65–68 Transition to “gestures”: general considerations.
- 69–71 Gestures with the head.
- 72–81 Face.
- 82–84 Neck, shoulders, arms.
- 85–121 Hands.
- 122–124 Body.
- 124–136 Feet.

(This order—from top to bottom—is that recommended by rhetors also for description (*ecphrasis*) of men or animals: Aphthonius, *Progymnasmata* 37, 9 Rabe.)

137–149 Dress: how to wear the toga.

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150–153 Importance of circumstances.

153–174 Discussion of delivery appropriate to the various parts of the speech. (For the structure of this part in detail, see translation.)

174–184 Further general remarks.